Self is all this moving world; other than Self is naught. As all jars are earth, so he beholds all as the Self.
—*Oriental Department Papers*

THEOSOPHY

VOLUME 62 MAY, 1974 NUMBER 7

TEST OF THE TIMES

IN one of his letters, printed in *Letters That Have Helped Me,* Mr. Judge wrote: "The small errors of a life are nothing, but the general sum of thought is much. . . . I care everything for the unsectarianism that H.P.B. died to start."

Here, in a few words, is implied the substance and strength of the Theosophical Movement. It works for the emancipation of men's minds from old forms of belief, and the basis of that work is a knowledge of the resources for self-discovery and growth which lie within every human being. Serving Theosophy, then, means obtaining at least some knowledge of the process of human awakening in oneself, not so much in an effort toward personal progress, but in the hope of being able to communicate to others with understanding and conviction. In the last section of *The Key to Theosophy,* concerned with the future of the movement, Madame Blavatsky wrote:

> Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some

> sandbank of thought or another, and there remain as a stranded carcass to moulder and die.

In this comment and warning about the work of the Movement, the reference to "that vitality which living truth alone can impart" seems the heart of the matter. For "living truth," while it may not be the whole truth, is truth that is increased from day to day through study and application. Here lies the relationship between the lives of individual students and the progress of the work; and here, also, is the key to gaining that "unbiassed and clear judgment" on which, H.P.B. said, the success of the Movement must depend. So nurtured and guided, she went on to say, the aims of the original Society would be fulfilled:

> It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us today.

This is a statement of objectives which speaks clearly to the condition of today's world, and particularly to what is happening in the United States. The need for the beneficent influence of the Theosophical Movement, in the terms described, could hardly be more apparent. On what does that influence depend? Again and again, and throughout the body of teachings and literature, we are provided an answer: Unselfish and philanthropic work for others, for the world. Even the dream of individual progress depends upon such work. In another of Mr. Judge's letters, he said:

> Refer to the Master's letter in *The Occult World* and you will find him saying that the Masters are philanthropists and care only for that. Hence, the very oldest F.T.S. who has been

> selfish, and not philanthropic, has never come under the notice of the Masters, has never done anything, in fact, toward the development of the soul in his possession, nothing for the race of man. It is not membership in the T.S., nor in any other mystical body, that brings us near the Masters, but just such philanthropic work with pure motive.

It is a paradox of human development that self-forgetfulness leads to self-knowledge, and that self-knowledge gives insight into the needs of others. Words spoken, explanations given, ideas pointed out in a spirit of help and encouragement are words from the heart, whether simple or profound, for, as we know, there are both simplicities and great depths in the Theosophical teachings. Theosophy appeals to the heart and makes challenge to the mind. It engages the awakening mind-principle of the human race, offering the means of seeing behind the confusion of the times to the evolutionary and karmic significance of both inner and outer experience. If we read the several prefaces to the works of H.P.B., we shall recognize in her the stature of an educator who was able to speak to the highest potentialities of human beings in terms calculated to stir them to study, reflection, and decision in their own lives. It is by reason of this quality in all her work, as well as for its ring of timeless truth, that students of Theosophy remain faithful to her, as teacher, philosopher, and guide. Through her, they learn how to do what good in the world they can. Accepting substitutes would only frustrate their intentions and waste their energies. Dilutions of Theosophy can be left to those who, under Karma, know no better and give evidence of being disinclined to learn.

It is, very largely, to Mr. Judge that we owe our recognition of the greatness of H.P.B., and of what may be learned by assiduous attention to her teachings. For he illustrated in himself the realization of this possibility. He *understood* her; that much, at least, is plain; and his was an understanding of which H.P.B. gave unqualified acknowledgement. She said that he had been *"part of herself for several eons."* Again, she told the American Theosophists that without Judge "H.P.B. will be virtually dead for Americans."

He was, *par excellence,* the one able to speak of how Theosophy could be made into "living truth" in the lives of students. He told of this mysterious, alchemical process often, and with rare clarity. How, for one thing, can we guard against sectarian ten-

dencies? How protect the work from the unconscious biasses which need "instant recognition" to avoid the rigidities and complacencies of sectarian attitudes? The counsel, again from Mr. Judge's *Letters,* was this:

> The Masters have said that the great step is to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some who have applied it only to mere outer habits of life, and forgotten that its real application is to the mental grooves, and the astral ones, also. Each mind has a groove, and is not naturally willing to run in the natural groove of another mind. Hence often comes friction and wrangle.

Obviously, a mind without grooves has access to many more people than one bound by unnoticed limitation. The mind without grooves is a higher mind, a mind ruled by the discrimination and choices of the thinker, a mind fully in the service of the will. A teacher cannot teach save with the tool of such a mind, which is free and able to speak to human need. How this works when the teacher is H.P.B. is shown by Mr. Judge (in "The Synthesis of Occult Science"):

> The *Secret Doctrine,* coming . . . in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine.

Why, some may wonder, did H.P.B. present "the broad synthesis" often within a framework of largely scientific discussion, when the philosophy alone might have had clearer impact and not be "missed"? The answer must be that her intention was to address "the developing intelligence of the race," and to draw it toward ancient truths concerning the nature of man and the destiny of the soul. She spoke in the language of the involvement of men's minds, since this represented the path chosen by mankind; but she also spoke with a *lifting* effect; as Mr. Judge says

in this article, "the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day 'sense-perception'." There must have been potential capacity in the mankind of the cycle to recognize the truth in what she taught, and the time had come for them to confront this great evolutionary opportunity. But recognition begins with the few. Again, Mr. Judge says:

> The custodians of the higher knowledge are equally by motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. What matter, therefore, if the ignorant shall scout its very existence, or treat it with contempt and ridicule? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Cycles must have beginnings, and at the start will seem insignificant and small to those who are bound to the "realities" of only their own time. So it is that the high noon of the present, larger cycle of evolution is still far in the future, and that workers in the vanguard of the movement are still few in number and ragged in ranks. The full truth that will one day shine for the great majority can during the early stages be little more than a gleam on the horizon, as a source of hope and longing, and be not often understood. The law of development here involved is stated by Mr. Judge:

> Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned on him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane.

This ray we may understand to be the light entrusted to the Theosophical Movement, and to those responsible and aspiring souls in the world who have both intuitive perception and the capacity to be of service to their fellows. How shall that ray become more manifest? Through, we are instructed, "a change in the Manas and Buddhi of the Race"—an evolution that will be centuries in its accomplishment, although with degrees of progress that can be recognized and historical fulfillments that will increase the momentum of the common evolution.

"Let us then," says Mr. Judge, "have great faith and confidence."

Finding confidence in ourselves is a major part of the task. For how, one may ask, can one's own faithfulness be tested? What of those "biasses" and conditionings that lead only to sectarian isolation and decline? It is only too true that we all have such tendencies and weaknesses, and may be least resistant to their inroads when we are most confident of blameless action. How, after all, does one apply the *philosophy* in relation to such tendencies?

This question may indeed stand for the test that belongs to the times. We know how difficult it sometimes is to apply personally the abstract, philosophical ideas of Theosophical teaching. Directions we can follow, metaphysical doctrines we can repeat, but wisdom in action is something that we must generate. From one point of view, evolution is itself but the increasing transfer of responsibility to the arising and awakening individual, progressively, and by degrees, from cycle to cycle. To see meaning and recognize need is an act of the soul, not of the psyche. And it is acts of souls that strengthen and carry forward the Theosophical Movement.

How do souls act? One thing is sure: they are never self-righteous. They will not incline to declare, "Join us," but will have focus on the hope that another will see a true idea himself, and then make his own decision on what to do about it. Mood and attitude are more important in this than words said. An unwillingness to define what others ought to do is negative evidence of respect for their soul-independence; it may also represent trust in their capacity to learn for themselves. This can be understood as reliance on the law. Sects, we might say, result from the failure of this reliance. They are devices brought into being to shield weakness and lack of courage and faith in one another—in, that is, the high potentialities of souls, wherever encountered. There is the vision of souls in evolution, reaching toward the principles of enlightenment, although sometimes on, it seems, unlikely paths, and there is the fear that justifies compromise and cherishes barriers erected in the name of faithfulness and purity. Every virtue has its personal shadow, just as every weakness a corresponding strength. Practice in looking at motive, while feeling less and less need to examine the motives of others, should show the way to application of principles in one's daily life. In the past, now, and forever, this has been, is, and will be the rule of the learner and disciple. Its light grows with the strength of resolve and the con-

stancy of use. It is the architect of that future Mr. Judge spoke of when he said:

> What a petty lot of matter we spend time on, when so much is transitory. After a hundred years what will be the use of all this? Better that a hundred years hence a principle of freedom and an impulse of work should have been established.

A New Order of Body and Mind

We are, as yet, only preparers, much as we may exalt our plainly crude American development. Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. Here, and nowhere else, are to be found men and women of every race living together, being governed together, attacking nature and the problems of life together, and bringing forth children who combine, each one, two races. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated—then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

—William Q. Judge

THE OBLIGATORY PILGRIMAGE

THE SECRET DOCTRINE teaches: The fundamental identity of all Souls with the Universal Over-soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL,—has (*a*) passed through every elemental form of the phenomenal world of that Manvantara, and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom.

On the descending arc it is the spiritual which is gradually transformed into the material. On the middle line of the base, Spirit and Matter are equilibrized in Man. On the ascending arc, Spirit

---

NOTE.—A student's collation from the writings of **H. P. Blavatsky.**

is slowly re-asserting itself at the expense of the physical, or matter, so that, at the close of the seventh Race of the Seventh Round, the Monad will find itself as free from matter and all its qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and temptations.

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and the earliest *Nirvanees*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning. The Gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mahomedan religions was ever intended under those thousand and one Aryan allegories. The "innumerable incarnations of Spirit," and "the ceaseless pulse and current of desire" refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second—to EROS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one "dark," because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter.

Now, as everything proceeds cyclically, the evolution of man like everything else, the order in which he is generated is described fully in the Eastern teachings, whereas it is only hinted at in the Kabala. Says the *Book of Dzyan* with regard to primeval man when first projected by the "Boneless," the incorporeal Creator: *"First, the Breath, then Buddhi and the Shadow-Son* (the Body) *were* 'CREATED.' *But where was the pivot* (the middle principle, Manas)? *Man is doomed. When alone, the indiscrete* (undifferentiated Element) *and the Vahan* (Buddhi)*—the cause of the causeless—break asunder from manifested life"—"unless cemented and held together by the middle principle, the vehicle of the personal consciousness of* JIVA"; explains the Commentary. In other words, the two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (*a*) the Mind, the *Manas-Ego*, to

cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa* —that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—*i.e.*, in a two or even a three-principled body composed of its *Sthula Sarira,* prana (life principle), and *linga sarira*—and, if it lacks its middle and fifth principles, you will have created *an idiot*—at best a beautiful, soulless, empty and unconscious appearance. "*Cogito—ergo sum*"—can find no room in the brain of such a creature, not on this plane, at any rate.

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

It is the Spiritual evolution of the *inner*, immortal man that forms the fundamental tenet in the Occult Sciences. To realize even distantly such a process, the student has to believe (*a*) in the ONE Universal Life, independent of matter (or what Science regards as matter); and (*b*) in the individual intelligences that animate the various manifestations of this Principle.

The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence.

At the first flutter of renascent life, Svâbhâvat, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; it differentiates, and then begins its work through that differentiation. This work is KARMA.

Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional*; the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to our five physical senses. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically for purposes of the collective

progress of the countless *lives*, the outbreathings of the One *Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL.

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*.

RECOLLECTION OF DIVINITY

Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything that is. So we need not be surprised if it can recall the knowledge of virtue or any thing else which, as we see, it once possessed. All nature is akin, and the soul has learned everything, so that when a man has recalled a single piece of knowledge—*learned* it, in ordinary language—there is no reason why he should not find out all the rest, if he keeps a stout heart and does not grow weary of the search; for seeking and learning are in fact nothing but recollection.

—PLATO, *Meno*

SAMVRITTI AND SANITY

THAT we live in an ever changing universe is generally acknowledged by men of science. In actual practice, however, *i.e.,* in the pursuit of knowledge by means of the inductive method, scientists sometimes seem either to forget or disregard the fact that the universe and everything in it are not the same even for the length of a single observation. The inductive method is defended on the ground that it deals with nature as it is, and is therefore more reliable than *a priori* concepts of ideal reality. Theosophy does not deny value to reasoning on the basis of many observed particulars, but affirms that this value is lost when the investigator fails to check his observations by the fact that the universe is in a state of continual flux. The occultist, to whom philosophy and science are one, holds that exploration of external nature can furnish us with only relative and conditioned knowledge; while the scientist believes that if reality exists at all, it will be perceived by the pursuit of sense knowledge, and that if such knowledge will not reveal it, nothing else will, and man might just as well abandon the quest for truth.

That which the scientist regards as reality the occultist has long ago recognized as *Samvritti,* or *relative truth*—the origin of all the world's delusions. The term *Samvritti* in the philosophy of the ancient Sages, and of their modern Heirs, embraced a great deal more than just that aspect of truth furnished by the five terrestrial senses. Samvritti means sense knowledge on every plane of the septenary cosmos, for there are subtler forms of materialism than the view which regards the physical shell of the universe as all there is. Reference to the deeper, even "metaphysical" aspects of materialism, is made in a precept of *The Voice of the Silence*: "Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of the world's delusions." According to a footnote,

> Samvritti is one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The Mahayana school teaches the difference between these two truths—*Parmarthasatya* and *Samvrittisatya* (Saya "truth"). This is the bone of contention between *Madhyamikas* and the *Yogacharyas,* the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Madhyamikas* are the great Nihilists and Deniers, for whom everything is *parikalpita,* an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogacharayas* are the great spiritualists. *Samvritti,* therefore, as only relative truth, is the origin of all illusion.

These two Schools—the Yogacharyas and the Madhyamikas—have probably existed at all times, as they reflect two fundamental and contrasted types of thought. Such philosophical positions, however, have their origin in something deeper than the mind. According as one or the other prevails with the disciple will he finally become a "great Nihilist and Denier" or a great "Spiritualist" or *Yogacharya*. Had we the power to trace the Egoic history of some of our prominent scientists we might find that they were once enthusiastic Madhyamikas!

The cycles of evolution proceed from Spirit to Matter and back again. On the "upper" arcs of these cycles, matter is ethereal and astral, and the Ego has corresponding senses. At such times, therefore, a form of materialism which denied the existence of superphysical planes could hardly arise. Such materialism could only come into being when in the course of its descent Spirit is eclipsed by Matter and the inner senses become dormant. Then Samvrittic tendencies lead to a denial of everything beyond the gross world of sense. As the wave of Life ascends toward its Spirit-Source, man's inner senses again begin to function and the Ego's objective perception on what are at present subjective planes becomes a matter of common experience.

Under such conditions gross materialism must disappear; but can we say the same of Samvritti? The power to think in terms of reality is not determined by either planes or senses. Scientists who refuse to concern themselves with ultimate reality—even to the point of denying its existence—align themselves with the Madhyamikas, who declare that "everything is *parikalpita,* an illusion and an error in the world of thought and the subjective, as much as in the objective universe." This is a confession of *ultimate defeat.*

What has all this to do with the question of sanity? Just this: Samvritti is the origin of all the world's delusions and illusions, and must in the final analysis be the origin of insanity, every form of which is characterized by some type of delusion. As already suggested, the tendency of mind to become the playground of *Samvritti* does not originate in the mind *per se,* but is caused by a separation from Nature's Soul-Thought, as taught in the precept. Samvritti arises when the Ego becomes ensnarled by the delusion called "Great Heresy," or Separateness. Until one becomes the subduer of the Great Delusion, he is not beyond the possibility of falling prey to Samvritti. Such conquest is the goal of all evolution.

True sanity is thought and action from the point of view of Unity, or the ALL. Evolution is ever from within without. The seed of desire which stands behind the Will leads the aspirant to the right or to the left. Only Selflessness, or purity of motive, enables man to become one with Nature's Soul-Thought—the Real in all states and conditions.

AN ANCIENT THEORY

It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole,* and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular,* if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of "exact science."

—Isis Unveiled

WESTERN OCCULTISM

REACTIONS must come. A period of high thought and endeavor is not yet the consummation, and must of necessity —being above the normal level—bring about a condition below it.

Knowing this to be the law of action and reaction, the *buoyancy* resulting from this knowledge should bring us quickly from below to a higher level than before, to a better understanding.

We did not start out expecting a "train de luxe" to heaven. We knew it was to be a fight every step of the way; but in view of the great prize—the uplift of humanity—these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied.

We know all these things, yet we have to say them over and over again to ourselves and to each other for mutual encouragement. The comrades who may be well support those who may be suffering from illness and disability from whatever cause, and they are right glad to do so.

For our army is an army by reason of mutual support. Think what Our Army is, and despair—if you can!

Old-fashioned "hard thinking" appears to be worse than useless. It is not so much what we can formulate as what we consciously *live* that matters. The formulation may give direction and continuity, and so is useful to ourselves and others. The application of right thought comes from pondering on the Self.

The Egoic consciousness being not limited like that of the physical, and in a state of substance inconceivable to us, our terms cannot comprehend it, although its universal application can be brought to bear upon our present plane, and a junction made—which is no junction in the ordinary sense, but a higher viewpoint.

Mr. Judge said, "All, all is the Self." He said this for no other possible reason than that the idea might be *seized upon and held.*

Sometimes it may seem as if everything conspired to laugh at us and deride our best efforts; but we know that all this is but the dead weight of the world's conditions, which the Masters and

---

From the sayings of Robert Crosbie.

those who have volunteered are working continuously to lift. And we feel the assurance which comes from an understanding that none of this struggle is in vain.

Masters do all that is possible for Them to do. We strive to follow Their example in doing Their work in this world of conditioned existence, each in his place. The knowledge that it is Their work, and what should be done, sustains us.

What matters it, then, what kind of conditions confront us? Nothing has stopped us, although at times it has seemed that we could go no further. And we are constrained to see that nothing can stop us—not life, nor death, nor any other thing.

So we cheerfully go on to the end of ends, with our lives and all that they contain—that ALL may Live, following the footsteps of those Great Ones who have trodden the Path before us.

It is safe to say that if a man is satisfied with what he is getting out of life, and if there is nothing that he wants,—then there is nothing else desirable. To him anything outside of that which gratifies is adscititious, not worthy of consideration. In such case there is nothing that can be done. Having dropped some seed, the character of the soil may be determined. The duty of the sower is to sow; the seed will test the soil.

To talk Theosophy in the spirit of Theosophy cannot be wrong; so what we have to learn is to guard and "use with care those living messengers called words."

Do not try to explain everything so fully as to leave no room for germinative thought on the part of enquirers.

I do not think it is wise to press any one or try to convince. Make bold statements, if desired, to provoke question and stimulate enquiry, but let it go at that.

The argumentative attitude is of little value in Theosophy. It amounts to *each endeavoring to uphold his own position.* With this attitude, any kind of a statement calculated to undermine the opponent's position is generally considered proper, and is used regardless of the truth involved.

Rely on the power of truth perceived; if this is done there is not much left for any other assumption of power. So with speaking: it is an acquisition, a talent, gained by your*self,* and *for use*—not of the transient physical man—but of the Divine Man.

Some hear and pass on; some remain. There is always freedom

of choice, the choice being not one merely of determination, but made up of many moments of choice in past lives.

An iconoclast of any well-recognized system can obtain crowded houses; but a "builder" gets the few. A commentary on the human mind as at present constituted: it brings "home" Mr. Judge's saying, "Theosophy is for those who want it *and for none others.*" But it matters little if few come to the meetings; those few may be the means of bringing many. The effort and sacrifice are what bring *the ultimate result.*

We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, "for the harvest is ready and the laborers are few." Those who are entitled to the first invitation to the feast have had it, and now with many of these—sad to say—their ears are so dulled and their attention so diverted that no number of repetitions will reach them.

Yet it must be held out *continually for all.* That is our work—our self-assumed work.

In our age it is well to consider what the Great Ones have done, and do. Age after age, year after year, They conserve the knowledge *and wait,* doing what They can, and how They can, in accordance with cyclic law. Knowing this, and doing thus, there can be no room in us for doubt or discouragement.

THE MORAL HARVEST

The memory of moral experiences is of no value to virtue except in so far as it helps to form the moral character, and, if this is done, the loss of the memory would be no loss to virtue. Now we cannot doubt that a character may remain determined by an event which has been forgotten. I have forgotten the greater number of the good and evil acts which I have done in my present life. And yet each must have left a trace on my character. And so a man may carry over into his next life the dispositions and tendencies which he has gained by the moral contests of this life. . .

—JOHN MCTAGGART

letters • questions • comment

What does the Kamarupa consist of? It is indicated that sometimes the astral body begins disintegrating before death, and loses its hold on the physical body. Does the Kamarupa form before death?

The question leads to reflection on the complexity of the principles. As bases for action on every plane, each must have many facets and uses. Since the astral is said to be the real seat of bodily faculties, it must be at least as varied in its powers and functions as its physical body, some of these being more transitory than others. It is said that the pattern for the physical constitution sometimes begins to weaken as a unit, even though the forces which called it into being are still intact. A passage from *The Ocean of Theosophy* outlines the function of the desire and astral principles before and after death:

> The desires and passions . . . have two aspects, the one being low and the other high. The low is that shown by the constant placing of the consciousness entirely below in the body and the astral body; the high comes from the influence of and aspiration to the trinity above, of Mind, Buddhi, and Spirit. This fourth principle is like the sign Libra in the path of the Sun through the Zodiac; when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection.
>
> During life the emplacement of the desires and passions is, as obtains with the astral body, throughout the entire lower man, and like that ethereal counterpart of our physical person it may be added to or diminished, made weak or increased in strength, debased or purified.
>
> At death it informs the astral body, which then becomes a mere shell; for when a man dies his astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term *Kamarupa* may be applied, as *Kamarupa* is really made of astral body and *Kama* in conjunction, and this joining of the two makes a shape or form which though ordinarily invisible is material and may be brought into visibility.

A passage in *The Key to Theosophy* suggests that, so long as

the principle of desire and the pattern for the physical which informs and supports it are subject to the delusions of separateness, they cannot dissipate altogether. The Enquirer sums up:

> It is the Spirit, so to say, of those Skandhas which are the most ennobling, which, attaching themselves to the incarnating Ego, survive, and are added to the stock of its angelic experiences. And it is the attributes connected with the material Skandhas, with selfish and personal motives, which, disappearing from the field of action between two incarnations, reappear at the subsequent incarnation as Karmic results to be atoned for; and therefore the Spirit will not leave Devachan. Is it so?
>
> *Theo.* Very nearly so. If you add to this that the law of retribution, or Karma rewarding the highest and most spiritual in Devachan, never fails to reward them again on earth by giving them a further development, and furnishing the Ego with a body fitted for it, then you will be quite correct.

Answering a query as to whether the lower Skandhas are actually destroyed, H.P.B. replies:

> They are and yet they are not—a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects,* as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates.

The only way that these can be dispelled, it seems, is by meeting them during life and learning to understand the proper use of the powers of which they are an effect. Their relation to the reincarnating Ego—as Karmic residues accumulated during its incarnation—is shown in a further statement by Mr. Judge:

> When the separation is complete between the body that has died, the astral body, and the passions and desires—life having begun to busy itself with other forms—the Higher Triad, *Manas, Buddhi,* and *Atma,* who are the real man, immediately go into another state, and when that state, which is called *Devachan,* or heaven, is over, they are attracted back to earth for reincarnation. They are the immortal part of us; they, in fact, and no other are we. This should be firmly grasped by the mind, for upon its clear understanding depends the comprehension of the entire doctrine.

During life, the active presence of Manas prevents the astral body and Kama from combining to make an independent duad with purely animal instincts. (See *Transactions,* p. 76.) Manas has the power to tame the lower principles, but when the mind be-

comes inactive or withdraws, as it does in death, then the two lower principles unite as a mindless Kama Rupa.

Thus, the Kamarupa consists, in any case, of the coalescence of certain aspects of the astral and the desires, bereft of the guidance or command of the indwelling Ego. This is a natural condition for the ordinary man, as part of the process of separation of the lower principles from the higher after death. However, from the standpoint of our evolution, it is the task of the reincarnating Ego to achieve complete control over the lower principles during life eventually eliminating the Kamarupa altogether. A passage in Robert Crosbie's *Answers to Questions on The Ocean of Theosophy* clarifies this point:

> *Kama* is not an instrument or means by which the action or contact takes place; it is a basis or motive in use by the actor; the *instruments* are the astral and physical body. The astral body is a transitory aspect of the substance of the Inner Man in all cases where the "personality" has not been reduced to a cipher as a basis for conscious action. The exceptions are where the being has formed a "permanent astral." It may be conceived that the Masters have a permanent astral and something more, by which any kingdom of nature or state of matter may be contacted.
>
> In physical existence the state of any human being may be *Buddhi-Manasic,* or *Kama-Manasic;* it is *Manasic* action in both cases, but in the former the action is of the nature of the Spiritual Self, while the latter is action performed from a basis of personal desires and selfishness. We can and should act on this plane from a better basis than personal desire; the object of all our studies is to accomplish this and help others to do likewise.

on the lookout

Two-sided Blending

No one needs to be told, these days, that East is meeting West in the United States, since the spread of the more superficial forms of Eastern religion and of curious hybrids thereof, is everywhere apparent. The decline of orthodoxies in the Occident is notorious, with Western ministers often seeking the novelties of Oriental rites to spice conventional religion. Inevitably, newspapers give coverage to the visible and sensational aspect of Eastern Cultist activities, so that the more serious side of inquiry into old philosophies is hardly noticed, although this may be one of the enduring realities of the cycle, indicative of that great synthesis of culture, thought, and egoic assemblage spoken of by Mr. Judge in his article, "On the Future: A Few Reflections." One heartening event is publication by the Oxford University Press of *The Moral and Political Thought of Mahatma Gandhi,* by Dr. Raghavan Iyer. This study of the roots of Gandhi's thinking in the ancestral philosophy of India should do much to bring to the West a better understanding of Gandhi's strength and vision, and of the sources of his inspiration.

Metaphysical Groundwork

In a review in the *Daily Nexus,* a campus publication issued at the University of California in Santa Barbara, Prof. Elton Hall said of Dr. Iyer's work:

> Rather than be content with letting Gandhi slip into a classicism which is the product of our own mystification, or allowing him to be placed, with Tolstoy, in the romantic forefront of pre-Marxian revolutionary movements, Professor Iyer invokes as many angles of perception as are required to begin to grasp the multifaced life and activity of the man who "pointed to the spiritual foundations of the civilization of the future." Perhaps because Professor Iyer can discuss Bishop Butler and Kant, Sophocles and the Stoics, Rousseau and William Penn on one page, because he knows Kautilya and Saint-Simon, the Isopanishad and the Koran, Plato and Shankara, Jefferson and Marx, he can, naturally and without strain, show us the universal relevance and seminal simplicity of Gandhi. We do not here find a faultless man, but rather a man who, despite his faults, had a Socratic knowledge of his ignorance, a will to try

> again after failure, a capacity for self-correction, and a faith in human nature, individually and collectively, despite the evidence of the moment. Lifting the veils of sentimentality and cynicism, Professor Iyer lays out the metaphysical groundwork of Gandhi's thought and action. He shows us the reasonableness of faith, the practicality of love, the power of nonviolence (ahimsa), the force (satya), the value of vows, and the science of self-discovery through clarified conscience.

Another favorable sign is publication in 1972 by the University of California Press of a readable edition of the *Mahabharata* by a young American, William Buck, who some fourteen years ago read a nineteenth-century rendition of the *Bhagavad-Gita* and was moved by its inspiring content to study Sanskrit and provide American readers with a well-composed version of the *Mahabharata,* about one tenth the length of the original (which is three times the Bible). Mr. Buck also put the *Ramayana* into English, but died soon after at the age of thirty-five.

Filling the Vacuum

The other side of the picture presents a scene of continuous flux in popular interest, with a parade of turbaned figures who claim attention for what are becoming clichés of Oriental sweetness and light. A paragraph in *The Phoenix Gazette* (Aug. 18, 1973) notes: "Estimates have put the number of active American followers of various Eastern groups at 750,000, with casual dabblers in them running into millions." The Japanese Buddhist-derived sect, *Soko Gakkai,* according to this report, claims 200,000 members in its branch in the United States, known as Nichiren Shoshu, which has headquarters in Santa Monica, Calif. Meanwhile, a *New York Times* report of Jan. 19 speaks of the emptiness of modern life, felt especially by the young, and of the spiritual vacuum which is driving them to a desperate and impatient search for self-discovery:

> Into the abyss have stepped the God-peddlers with their instant solutions. The one thing that the Children of God, Jesus freaks, Hare Krishnas and the myriads of swamis on the landscape demand of their flocks is a total obedience to whichever savior they tout.

Fear of "Mind"

The *Times* reporter, Ken Kelley, suspects that the blind belief involved produces "some brutalization of the psyche, repressing

the mind's natural desire to search." In evidence he describes what happened to an underground newspaper reporter who threw a shaving cream pie in the face of Guru Maharaj Ji, the sixteen-year-old Indian boy who heads the "Divine Light Mission" and is hailed as a great "Mahatma." "One week later," the *Times* story relates, the reporter "was nearly bludgeoned to death with a blackjack by two members of the Divine Light Mission." Spokesmen of the mission denied that "true devotees" could be guilty of such an act, but both assailants were later honored with important duties and status, and one follower told the reporter, "I would slit your throat in a moment if Guru Maharaj Ji told me to." In an account of the group's beliefs, Ken Kelley said that its juvenile leader sees the mind as "the devil" and that members learn meditation techniques said to banish any intrusion of the mind's "rational thrust."

The most that can be said about such psychic attractions is that while they keep coming, they also keep going, and the intelligent public can hardly be drawn to appeals at this level. One effect of all this may be, in time, a polarization of the population into varying levels of psychic maturity, bringing into coherent existence an audience of the serious-minded who are truly searching for philosophic light.

Thoughtful Observation

At the same time, the quality of current comment by the better journalists and observers is improving. Allen Wheelis, a psychoanalyst author of some eminence, in a contribution to the *New York Times* (Aug. 25, 1973), discusses the breakdown of modern faith which began with Nietzsche's "death of God" and has more lately been followed by the growing distrust of science:

> The holders of power act, and, without conviction in the principles which once shaped ends, their actions proceed toward whatever ends the means at hand are suited to, and the only value is the efficiency with which we do whatever it is that we do. We have gained systems analysis, lost the knowledge of good and evil.

Having lost God, Mr. Wheelis says, and believing ourselves "a foundling in the cosmos," unguided in an indifferent world, where "can we find a reasonable ground for reasoning about good and evil?" The question is left unanswered, and may remain so, in terms of general cultural attitudes, for some time to come.

The Mass Mind

Other writers give ample evidence of the need for such a ground. Recently the University of California in San Diego prepared a series of twenty essays for newspaper publication, using material by persons eminent in the academic community. These essays have been widely published as "Courses by Newspaper." In one of them, Paul D. Saltman establishes the besetting psychic weakness of modern man, then asks basic questions:

> Look about us. We live in a bumper sticker world. In the few letters that can be scrawled and pasted on the outer limits of automobiles, we see calls for religious dogma and for radical political action, statements for and against guns, demands for wilderness areas and at the same time for more ski lifts. Our lives and times are motivated by slogans, 30-second commercials, headlines and the instant mass culture of superficiality.
>
> Most people are strongly attracted to accepting a course of action or direction for their lives imposed from an external source. Such a relationship absolves the individual from the personal decision-making process.
>
> He wraps himself in the security blanket of "inevitability" or dogma and he need not invest the enormous amounts of time, effort, and, above all, thought, required in making creative decisions and meaningfully participating in the governance of his life and the lives of others.

The Questions

The resources of our civilization for altering this situation are scant indeed, although Prof. Saltman does what he can with what is available. Then, toward the end of his article, he asks:

> What is to be man's choice? On what rational or mystical individual or collective premises shall it be made? For me, the answer lies in our commitment to knowing and understanding, our concern for self and others, our sensitivities to our own and our society's needs and our belief in individual and collective man's ability to change and evolve.

The words seem well chosen but their underpinnings weak. Surely, if this writer were able to speak of these hopes out of a solid foundation of conviction as to what they mean, he would have written more along these lines, and not left his solution to the last, adding it more or less in obligation not to sound like a despairing pessimist.

Cost of the "Technological Fix"

More searching, in a way, are the reflections of Leon Kass, a

tutor at St. John's College in Maryland, who writes in another essay of this series on the possibilities of "improving" the human organism by the means under development by the molecular biologists. Assuming they have this capacity, which is doubtful, Mr. Kass asks if we are wise enough to know *how* to improve our organisms by these plainly interfering technologies:

> . . . even with ends clearly desirable—for example limiting population growth—we should be cognizant of the price we must pay for success. For example, will the price to be paid for the birth of children free of genetic defect be the increasing transfer or procreation from the home to the laboratory and its coincident transformation into manufacture? Will the price of reducing competitiveness and vanity be a comparable loss in ambition and the desire for self-improvement?
>
> Will the relief of anxieties and frustrations through drugs be paid for by a weakening in human resourcefulness and fortitude? Will extending the life-span make life seem less precious? Will the price of pleasure through pills be the abandonment of the activities and objects that men have hitherto found pleasurable and even ennobling? At what price—in greater complexity of society or in our beliefs about what it means to be human—do we seek a technological fix for the human condition?

Trends in Scientific Thought

In the *Nation* for Dec. 31, 1973, J. Bronowski, mathematician, physicist, man of letters and humanist spokesman, writes on "The Long Childhood," which is his way of speaking of the ascent of man to a unique status among the inhabitants of earth. Bronowski is unquestionably among the brilliant minds of the times, and in this discussion (part of a forthcoming book) he illustrates both the driving energy and aspiration of the awakened intellect and the confining influence of the established assumptions of the age. He stands in wonder at the achievements of human beings, grows eloquent at the prospects for further development, and by distinguishing clearly between man and the animals, illustrates in his own thinking a fundamental shift in the idea of relevant science in our epoch. Not man's kinship with the animals, but his differences —the human capacity to break away from the prison of instinct and the rule of habit, and to cleave to moral ideals—this is what seems to Bronowski the most important thing about human beings. Yet he seems to take for granted that human development is a growth from below upward—that in biology must be sought the

secrets of human excellence. No animal, he nonetheless says, struggles with the dilemmas of social responsibility; animals do not formulate and try to live by democratic principles, nor do they conceive of "justice" as a principle to guide behavior. He writes:

> It is something of a shock to think that justice is part of the biological equipment of man. And yet it was exactly that thought which took me out of physics into biology, and that has taught me since that a man's life, a man's home, is a proper place in which to study his biological uniqueness.

Man the Learner

Continuing in this vein, Bronowski pays tribute to the experimenters and scholars who have learned by the study of animals to increase their knowledge of physiology, then applying it to man; but the ethological studies of Konrad Lorentz, informing though they may be, and B. F. Skinner's work with pigeons and rats, which tells us something—these researchers cannot "tell us everything." Man is still mysterious: "There is something unique about man." Two things especially impress Mr. Bronowski. First, man is a freewheeling *learner*. While he may not use fully or well his magnificent capacity to learn in any direction, he has the *power* to do so. He can plan, choose, start, stop and *wait* until he has sufficient knowledge to cope effectively with his problems. The other quality which inspires awe in Bronowski is man's will to integrity, by no means manifest in all, yet heroically in evidence in the few, the truly great. By reason of the struggle for integrity, Erasmus broke away from the rigid ladder of the Church hierarchy and refused to obey the last theological commandment: "Thou shalt not question." He questioned, and set his mind free:

> Only when he read the classics for himself, in defiance of orders, did the world open for him. "A heathen wrote this to a heathen," he said, "yet it has justice, sanctity, truth. I can hardly refrain from saying, 'Saint Socrates, pray for me!' "

Again, what did Sir Thomas More die of?

> He died because his king thought of him as a wielder of power. But what More wanted to be, what Erasmus wanted to be, is a guardian of integrity.

"Ethical Creatures"

Bronowski continues, listing great men who worked and sacrificed for their vision of integrity—Socrates in Athens, Swift in Ireland, Gandhi in India, and Einstein when he refused the Presidency of Israel.

In summation, Bronowski speaks of man as being now on the threshold of knowledge—knowing, at last, that knowledge or truth is not a vast inventory of "facts" about nature's resources and processes. This is no longer the prevailing conception, and Bronowski states the new view well:

> Above all, it [knowledge] is a responsibility for the integrity of what we are, primarily of what we are as ethical creatures. You cannot possibly maintain that informed integrity if you let other people run the world for you while you yourself continue to live out of a rag bag of morals that come from past beliefs. That is really crucial today. . . . We are nature's unique experiment to make the rational intelligence prove itself sounder than the reflex. Knowledge is our destiny. Self-knowledge, at last bringing together the experience of the arts and the explanations of the sciences, waits ahead of us.

Rational Basis for Optimism

This is indeed the *spirit* of the new attitude in science, but only a brave intuition and a strong hope. Still needed is a more rational ground for this splendid declaration. Further "break-throughs" among scientists are required for there to be an understanding of the nature and origin of mind, and of the priority of intelligence as the cosmos-shaping agent in the universe. Science is still a long way from recognizing human beings as spiritual in essence, made of the very stuff of mind, and as members of a hierarchy which the ancients symbolized in the myth of Prometheus, the rebel titan who insisted on the integrity of all mankind, obtained through the power of self-consciousness.

Mind's Capacities Are Innate

While on the subject of scientific philosophizing, it seems well to note that Bronowski is by no means alone. Noam Chomsky, the linguist at M.I.T., has found reason to think that the human mind cannot possibly be explained by either physiology of the sort now practiced nor Behavioristic theories of learning in psychology. Basing his conclusions on the extraordinary capacity of human beings to use language freely and inventively, he proposes that this ability be "assumed to be an innate mental endowment rather than the result of learning." And Chomsky adds: "I see little reason to doubt that what is true of language is true of other forms of human knowledge as well." This is followed by a further interesting consideration (in an article in *Psychology Today* for February, 1968):

> How does the human mind come to have the innate properties that underlie acquisition of knowledge? Here linguistic evidence obviously provides no information at all. The process by which the human mind has achieved its present state of complexity and its particular form of innate organization are a complete mystery, as much of a mystery as the analogous questions that can be asked about the processes leading to the physical and mental organization of any other complex organism. It is perfectly safe to attribute this to evolution, so long as we bear in mind that there is no substance to this assertion—it amounts to nothing more than the belief that there is surely some naturalistic explanation for these phenomena.

This is the sort of honesty—integrity—in science that H. P. Blavatsky praised and honored in her own work. Chomsky is without pretense when it comes to matters existing theory is unable to explain. As more of such scientists come upon the scene, and make themselves heard, there will be increasing possibility of a science which is capacious enough to include the possibility of occult forces, powers, and laws. However, today's popular misrepresentation of the "occult" and of magic may delay such desirable realizations for a time.

Tribute to Tom Paine

Audrey Williamson's *Thomas Paine: His Life, Work and Times* (St. Martin's Press, 1973) brings appreciative comment on Paine's contributions to the freedom of thought by the *Los Angeles Times* reviewer, Robert Kirsch (*Times,* Dec. 2, 1973). Remarking that Paine suffered both calumny at the hands of his detractors and sentimental characterization by defenders, Mr. Kirsch considers that the new volume "does much to redress the balance." It is, he says, fair and well-documented, and "a complete and lucid statement of his ideas." Outlining the events of Paine's life, Kirsch shows that, while taking an active part in whatever was going on around him, he nevertheless strove to maintain the humanitarian principles in which he believed. The reviewer sums up:

> He had his inconsistencies and he could be disingenuous; there are examples of both in these pages. He was at times vain, even arrogant, and he could be wrong, but he was rarely fanatical or bloodthirsty. He believed in the perfectibility of man and he avoided the double standard. His enemies were selfishness and hardness of heart, bias and intolerance, complacency and hypocrisy. I would suggest that the hostility to him in his

own time and beyond stem more from his exposure of these qualities than from the political and religious views he expressed. His view was essentially humane and in the hottest of battles he could almost always see some good in some of those on the other side, the evil in some of those who were his allies:

> "I am not for declaring war with every man that appears not so warm as myself; difference of constitution, temper, habit of speaking, and many other things will go a great way in fixing the outward character of man, yet simple honesty may remain at bottom. Some men have naturally a military turn, and can brave hardships and the risk of life with a cheerful face; others have not; no slavery appears to them so great as the fatigue of arms, and no terror so powerful as that of personal danger. What can we say?"

Paine's Role and Inspiration

In his article, "The Adepts in America in 1776," Mr. Judge says that Paine worked under the influence of the great beings who inspired the freedom of thought which characterizes the Theosophical movement throughout history. He quotes from Paine's *Age of Reason* on the great changes taking place on the American continent toward the end of the eighteenth century and which Paine finally came to see as the necessary precursors of a new nation:

> I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties but shut out the prospect that was *then offering itself to mankind through their means.*

Although Paine's writings are carefully reasoned, he never refused hospitality to such inspiration. He wrote:

> There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have.*

The present is surely an opportune time for Americans to reconsider the principles that Thomas Paine so bravely upheld and so lucidly recorded for future generations.

Cooperating with Rivers

The country's rivers have long been recognized as having commercial value. But John Kauffman, in the Jan. 12 *Nation* reflects

on other assets of our waterways that are at least as enduring, even if less appreciated today. He says of past years:

> Americans of that earlier era grew up along rivers and learned from them many of the skills that would build the nation. Woodsmen and *voyageurs,* farmers and townspeople, they caught the teeming salmon and shad, hunted the banks and marshes for game, ploughed the bottom lands and channeled the streams to the wheels of their industry. In that pre-railroad era, they built canals to link one valley with another and laced the country with ties of water. And of course they came to love rivers, which not only provided livelihood but also a deep measure of beauty for lives too often austere with labor and hardship.

Mr. Kauffman is of the opinion that a river system is the natural foundation, "the unifying spine" of aesthetic, no less than of economic, life. When railroads and highways claimed the bulk of transportation, the rivers became merely water sources and drainages, gutters and sewers. But the restoration of the integrity of rivers and their banks is, according to this writer, essential to the stability of the land in numerous respects:

> If its banks are preserved in a natural condition, they provide a scenic core of green space for the region. Its marshes and bottom lands are reservoirs of wildlife and fertile ground for agriculture. Left undeveloped, they serve as sponges and overflow areas to absorb and regulate water flow. On one large river, the Connecticut, a single extensive area of bottom lands below Hartford is more effective for flood control than the total of all the dams that have been built on the upper river.

Although river banks have fallen prey to real estate developers, dam builders, political maneuvers, and the individualistic exclusiveness of private property owners, Mr. Kauffman thinks that rivers might be considered as a kind of highway and therefore entitled to the same protection and access we give to roads supplied with parkways and to sidewalks and freeways with access roads.

Certainly river systems, appropriately used, connect human activities closely with ecological functions, thus bringing human productivity into alliance with nature.

Psychology of Sight

Frederick Franck begins his book, *The Zen of Seeing,* with a description of two basic modes of perception that seem to apply in a broader sense to the process of incarnation itself. He says:

> Never has it been more urgent to speak of Seeing. Ever more gadgets, from cameras to computers, from art books to

video tapes, conspire to take over our thinking, our feeling, our experiencing, our seeing. Onlookers we are, spectators. . . . "Subjects" we are, that look at "objects." Quickly we stick labels on all that is, labels that stick once and for all. By these labels we recognize everything but no longer SEE anything. . . .

Millions of people, unseeing, joyless, bluster through life in their halfsleep, hitting, kicking, and killing what they have barely perceived. They have never learned to see, or they have forgotten that man has eyes to see, to experience.

When a man no longer experiences, the organs of his inner life wither away. Alone or in herds he goes on binges of violence and destruction.

The Basic Distinction

Looking and seeing both start with sense perception, but there the similarity ends. When I "look" at the world and label its phenomena, I make immediate choices, instant appraisals—I like or I dislike, I accept or reject, what I look at according to its usefulness to the "Me" . . . this me that I imagine myself to be, and that I try to impose on others.

The purpose of "looking" is to survive, to cope, to manipulate, to discern what is useful, agreeable, or threatening to the Me, what enhances or what diminishes the Me. This we are trained to do from our first day.

When, on the other hand, I See,—suddenly I am all eyes, I forget this Me, am liberated from it and dive into the reality of what confronts me, become part of it, participate in it.

Knowing Is Becoming

In this distinction between "seeing" and "looking" may be recognized the difference between the perception of the Ego and that of the personality. In the *Transactions of the Blavatsky Lodge,* H.P.B. shows how the "looking" of empirical investigation differs from the "seeing" by means of which the mind can synthesize deeper content:

Science may speculate, but, with its present methods, will never be able to prove the certitude of such speculations. If a scientist could become an ant for a while, and think as an ant, and remember his experience on returning to his own sphere of consciousness, then only would he know something for certain of this interesting insect. As it is, he can only speculate, making inferences from the ant's behaviour.

H.P.B. corroborates the questioner's observation that the difference between animal and man is that man has the capacity to know that he is learning and therefore to increase his capacity to learn, while in the animal this possibility is "absolutely dormant."